They departed hence to go to the temple to bathe. There who bathed they did not rub, but struck and slapped, [with a noise] like the breaking of ocean waves. Thus came to an end and disappeared the grease. And also this was the time for the washing of heads. The captors washed their heads and washed off the sweat with a soap [called *amolli*].[9]

For while all had fasted for their captives, they had never bathed; they had remained in filth until twenty days had passed. Likewise those of their household had never bathed. Then all bathed and washed their heads with soap. Thus it was said: "The hair was washed," or, "The filth was washed away." [For] so were they covered with filth.

And thereafter the owner of the captive set up in the courtyard [of his house] a woven twig ball on three small feet.[10] Upon it he placed the paper adornment with which had been adorned the Totec [when he died].[11]

And from here he brought out one pleasing to look upon, acceptable, and strong. He likewise was adorned [with the paper vestments of Xipe]. In them he took after people; he dispersed them; the man vexed them. He ran; he went using his shield as shelter and rattling his rattle-board. They went after him in disorder; they showered him with stones, and pelted him and attacked him with stones.

Everyone feared him, and let him pass. They said: "Now cometh he who hath washed his head."[12]

And if he seized someone, if he snatched at anyone, he despoiled him of and ran off with his cloak; and however many cloaks he took, he carried them to the house of the captor and cast them on the ground in the middle of the courtyard.

Thereupon the captor planted his "pole of the flaying of men" in the courtyard; it betokened that this man [the captor] had flayed a captive.

Moreover, at this same time he put up[on the point of the pole], so that it hung,—having removed the [remaining] flesh,—the thigh bone[13] of the captive, and suspended with it the sleeveless knotted cord jacket and a small spray of heron feathers.

And he wrapped the thigh bone with paper, and provided it a mask. And this was called the god-captive.[14]

vncã oniçoa, in teupan, ynic maltitiuh, ynin nealtiaia, amo quinmamatiloaia, çan quiotzotzona, quiotlatlatzinja, iuhquin tlatlatzacatimanj, ic poujia, ic vel quiça in chiaoaliztli. Auh no yquac, netzonpaco in tlamanj, moczopaca, mamouja:

ipampa inic oquinneçaujlique, yn inmaloa, aic omaltique, omotzoiotique, inic oquiz cempoalilhujtl: cenvetzi yn inchantlaca, yn aic omaltique, quinmuchiquacmaltia, mamoujia: ic mjtoa netzõpaco, anoço nezcopaco, ynjc omotzoiotique:

auh çatepan itoalco, quiquetza in male, quiclalia quauhtzontapaiolli, ey ixti, tzicujlicxe, ytech quiclatlalia: yn jamatlatquj, ynjc omochichioaia totec.

Auh vncan conana ce tlacatl talqualittalli, tlaelittalli chicaoac: ie no cẽpa ie ic muchichioaia, ipan tetoioca, tecocenmana, tlacatl quicocomonja, motlaloa mochimalcaltitiuh, quicacalaztziuh ychicaoaz quicaoaztiuj, quitetoca, q'tepachotiuj, quitecicali:

muchi tlacatl quimauhtia, ipan macauj: quitoa, le uitz tetzompacquj:

auh intla aca cana, intla aca quicuitiuetzi, quipepetlaoa, quidatlalochtia yn jolma: in quezquj quitecujlia tilmatli, ychan concaoa in tlamanj, itoalnepantla tlalli ic quiujuitequj in tilmatli.

Çatepan itoalco quiquetza, itlacaxipeoalizquauh, in tlamanj: ic quinextia, ynoce tlacatl quixipeuh malli.

Auh yoan yn jquac ỹ, tlaacopiloaia: auh ynaca oc conchololtiaia, yn iquextepol malli: yoan mecaxicolli, aztapatlacxotli itech pũcac.

Auh in quextepolli, ashatica quiquiquimiloaia, quixaiacatiaia: auh ynjn motocaiotiaia, malteutl.

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9. Molina: *op. cit.*, Spanish-Nahuatl section (*xabon*).
10. Corresponding Spanish text: "*un globo redondo, hecho de paxas.*"
11. *Ibid.*: "*pusose sobre los paxarillos este que se dize sobrepuesto, el vestidura questaba muerto.*"
12. Cf. Sahagún: *Histoire des choses*, p. 93, n. 1: *ontemoquiqui*—"*Ce qui a chez quoi répondit (quiqui) le seigneur, le maître (tecutli, en composition totec, qui s'emploie ordinairement pour dire: maître d'une basse famille).*" This would imply a double connotation.
13. Sahagún's Spanish text suggests that the thigh bone was then suspended. Seler, in *Einige Kapitel*, p. 81, has "trophy."
14. *Coyxopanquiquetl*, in Seler, *loc. cit.*

K796 at the ends, with cord, held together with cords so that as one struck, they made a crackling noise. Verily, they belabored and hurt one another.

[824] And if [the young warriors] caught a priest, if one was taken, they rubbed him with [powdered] magwey leaves; surely he burned and itched; [it was] as if his flesh crept. And if one of the young warriors was caught, the priests bled his ears with a [magwey] thorn, and his arms, his breast, and his thighs, [so that] he cried out loud.

[352] And if [the priests] chased the young warriors there into the royal palace, they looted it, taking all the [reed] mats, the cord mats, the seats with backs, the couches, the backless seats. And if they found horizontal, two-toned drums, or ground drums, they removed them, taking all [with them].

And if [the young warriors] took after the priests, entering the priests' dwelling, they also robbed them, removing from them mats, shell trumpets, and seats.

And they dispersed from thence, and all stopped toward evening when a little sun still shone.

And the fourth day [of Atemoztli] was named "Ashes Are Scattered." The old people said: "For the bathed ones, who died," it was said, "yet walk [upon the earth] for four days. Not yet do they depart to the land of the dead. And when ashes are scattered, then they go down into the land of the dead."

[515 348] And then were burned the paper vestments in which they had died, which had been laid in reed baskets. And then all washed their heads with soap; all bathed. Then all departed hence, thus dispersing each [to his own house].

Here ended the feast of Panquetzaliztli, after it had already taken the four days from [the month of] Atemoztli.

pinia, quicacatzilpinia, quitetevilpinia, quimacamatecujninia, quimocatitlan tlalinia ynic moujujoquj: inhquin tlatlatacatimanj, vel mococoxtia, vel mococoxia.

Auh intla oc cacique tlamacazquj, intla oc axiuac, quimcaltia, cenca cuecuetzoca, quequexquja: yuhquin iolmiquj ynacaio. Auh intla oc axiuac, telpuchtli, in tlamacazque quiçoçoia vizztica yn jtacazco, yn jacolpan, yn ſelpan, yn jnecxpan, vel quitzacxaxia.

Auh in telpupuchti, intla quintocaticalaquizque, in vmpa tecpan, tlanamoia, muchi quinamoia in petlatl in petlamecatl, in tepotzoicpalli, in netlaxnnj, in tzinicpalli: auh intla quipãtilia teponaztli, in vevetl muchi quiquixtia, muchi quicuj.

Auh intla quintocaticalaquizque tlamacazque in calmecac, no quintlanamoielia, quintlaçaçaquilia, muchi quinquixtilia, in petlatl, in tecciztli, in jcpalli: auh çan vncã xixitinj, necacac: 'o, oc achi tonatiuh ie teutlac.

Auh injc navilhujtl motenteoa, nexpixolo: quitoaia in vevetque. Ca in tlaaltilti in omjcque: qujl oc nemj navilhujtl, aiamo vi in mjctlan: auh in jquac nexpixolo, quinjquac temo in mjctlan;

yoã iquac motlatia, mopetlacaltema, in jnamatlatquj in jpã omjcque, yoan iquac neamovilo, nexaltilo, mec vivilo, ic cecẽmanoa.

Nicã tõquiça in jlhujtl Panquetzaliztli, ie cuel ic nauilhujtl cõcujlia in Atemoztli.